

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## God Is Calling For More MISSIONARIES

By the Editor

John Wesley, founder of Methodism, said, "The world is my parish." He realized that God loves the whole world. He realized that the Great Commission commands us to take the Gospel to every creature.

In 1923, on a salary of \$100 a month (less than half the salary I had received as a college teacher), Mrs. Rice and I had solemnly set out to give \$20 a month to foreign missions. Once in the middle of the night my wife beside me was waked by my restlessness and she said, "Why are you awake?" I answered, "I am just thinking."

She said, "What is wrong?" I replied that nothing was wrong; but she put her hand on my face in the dark and feeling tears, she insisted, "Tell me; what is the matter?"

"It is China!" I said. "One-fourth the population of the globe, five hundred million people! They die, forty thousand of them, every day, and most of them never even heard the Gospel one time!"

I felt then, and I feel now, that every Christian will have to give an account to God for what he has done to get the Gospel to all the world. We are our brothers' keepers. Jesus Christ plainly said that we should go into all the world and preach the Gospel to "every creature" (Mark 16:15,16).

Does God want you to be a missionary? Yes, He does! He may not want you to go to Africa or China. He would not let me go. I was thrilled at the opportunities in Brazil and would have gladly gone, but no, God wanted me in this country. But He wanted me to take the burden of getting out the Gospel to every creature. And God wants you to feel the same responsibility.

**A Glorious Opportunity; a Solemn Responsibility for Which You Must Give an Account When You Stand Before Jesus Christ!**

Be patient with me, dear reader, while I solemnly lay on your heart a message from God. He has called me to edit THE SWORD OF THE LORD and to set out to change the thinking of people around the world concerning Jesus Christ, salvation,

revivals, soul winning, the power of the Holy Spirit, the fundamental truths of the Bible. God planned this work; I did not. I never intended to spend any time publishing books. I never intended to start a Christian book club. I never intended to spend my time as an editor of a revival paper like THE SWORD OF THE LORD. I wanted to be an evangelist. I labored, prayed, cried and sacrificed long years to bring about revivals in American cities.

I prayed into the field a hundred young men, more or less, called of God as evangelists. I helped set a pattern. I answered the slanders against evangelism. I called Christians to consecration. I began again the widespread teaching of the Bible on the fullness of the Spirit like the teaching of Spurgeon, D. L. Moody, and R. A. Torrey, which had been played down for some thirty years, under the influence of Darby, the Plymouth Brethren, and the ultradispensationalists. I fought modernism. I told how to win souls. I exalted Gospel preaching. I published sermons. I have carried on these long years until evangelism was made respectable in the minds of people, until Gospel preaching, great sermons, were thought fit to publish again. If I had my choice, I would be spending all my time in great citywide,

(Continued on page 11)

## What Is The Gospel?

By D. L. Moody

"Moreover, brethren, I declare unto you the gospel... how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."—I Cor. 15:1, 3, 4.

I shall take for my text the one word "Gospel." There is not a word in the English language that is so little understood as this very word. We have heard it from our earliest childhood up. There is not a day with many of us but that we hear the word "Gospel." Many a man is a partaker of the Gospel a long time before he really knows the meaning of the word.

It means "good tidings." It would do us good sometimes to get a dictionary and hunt up the meaning of some of the words we use so often, some of these Bible words. It would change our ideas. This would be a very joyful

meeting to-night if everyone really believed that the Gospel is good news. Let a boy bring a dispatch into this audience and hand it to anyone here, if it brings good news you can see it immediately in the man's face; his face lights up when he opens the dispatch. You can see he really believes it. And if it is really good news, if it brings him the tidings of a long-lost boy coming home, if his wife is sitting next to him, he passes the dispatch to her; he wants her to have knowledge of it too. He does not wait for her to ask for it; he does not wait till they get home. So when I preach, if I am near enough to look into the eyes of those who really believe the Gospel, I see their faces light up and they look interested; but those who do not believe it put on a long face, and look as if I had brought them a death-warrant, or invited them to a funeral.

### Good Tidings

The Gospel is good tidings of great joy. No better news ever came out of heaven than the Gospel. No better news ever fell upon the ears of the family of man than the Gospel. Hark; hear those shepherds talking to one another after the angels had gone away! They believed the message, and they

were full of joy. You can see them on the way now to Bethlehem. They said, "Let us go and see what has taken place." And what was the message that the angels brought to those shepherds? "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour."

Now if those shepherds had been like a good many people at the present time, they would have said,

"We do not believe it is good news. It is all excitement. Those angels want to get up a revival. They are trying to excite us. Don't believe them!"

That is what Satan is saying now. "Don't believe that the Gospel is good news." Because he knows the moment a man believes good news, he just receives it. I never saw a man in all my life that did not like good news. And every man and woman that is under the power of the devil does not believe the Gospel is good news. The moment you are out from under his power and influence, then you believe it. May God grant that the Gospel may sink deep into your hearts, and that you may believe it and be saved!

### "God's Spell"

It is the best news that ever came to this sin-cursed earth. It (Continued on page 6)



D. L. Moody

## FEED MY LAMBS

"Feed my lambs."—John 21:15

By Walter Hughes, B.A., M.B.E.  
R.R. 1, Ilderton, Ont., Canada

This message will prove helpful to all who work for Christ among the boys and girls. The writer for many years gave special children's talks each Lord's Day morning previously to the sermon to the adults.

Feed my lambs. That is a definite and divine command. How few there are who really hear and heed it! Every minister of the gospel should make much of talks to tiny tots. It will pay in every way. When Christ trod the sands of the sea with the backslidden Peter, He gave this clear command, which rings across the ages to you and me, "Feed my lambs." To do this is to follow Christ. The Master made much of the little ones. Older folk may, as the disciples did, discount the work among boys and girls, but the Master never did, and the Bible never does.

Mark says, "They brought young children to him, and he blessed them" (Mark 10:13-16).

When Christ taught concerning conversion, He put a child in their midst and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

He uttered strong words of condemnation against anyone who would hinder real work among children, for He said, "It were better for him that a millstone

were hanged about his neck, and that he were drowned in the depths of the sea." Again He said: (Continued on page 4)



Dr. Walter Hughes

## A Little Pilgrim Or Jesus Paid the Fare

One Summer evening, ere the sun went down,  
When city men were hastening from the town,  
To reach their homes—some near at hand, some far,  
By snorting train, by omnibus or car,  
To be beyond the reach of city's din,  
A street car stopped, a little girl got in:  
A cheery looking girl, scarce four years old;  
Although not shy, her manners were not bold;  
But all alone! one scarce could understand.

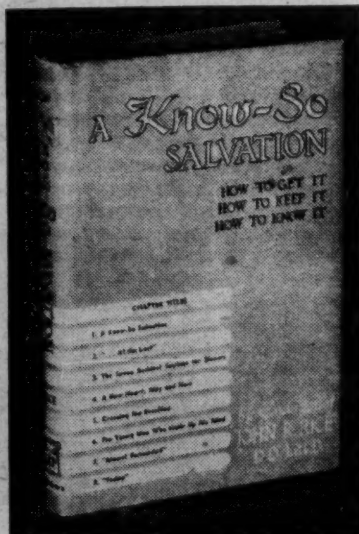
She held a bundle in her little hand—  
A tiny handkerchief with corners tied,  
But which did not some bread and butter hide;  
A satin scarf, so natty and so neat,  
Was o'er her shoulders thrown. She took her seat,  
And laid her bundle underneath her arm,  
And smiling prettily, but yet so calm,  
To the conductor said, "May I sit here?"  
He answered instantly, "Oh yes, my dear."  
And there she seemed inclined to make her stay,  
While once again the car went on its way.

The tall conductor—over six feet high,  
Now scanned the travelers with a business eye;  
But in that eye was something kind and mild.  
That took the notice of the little child.

A little after, and the man went round,  
And soon was heard the old familiar sound  
Of gathering fares and clipping tickets too—  
The car was full and he had much to do.

"Your fare, my little girl," at length he said.  
She looked a moment, shook her little head,  
"I have no pennies; don't you know," said she,  
"My fare is paid, and Jesus paid for me?"

(Continued on page 9)



FREE with 10 yearly subscriptions at \$1.50 each. Hurry! Must be mailed by midnight—July 1. Subscription price goes up then to \$2.50 a year.



## "STOREHOUSE" Idea in Tithing Ceremonial Law, for Jews Only

By Evangelist John R. Rice

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."—Mal. 3:6-12.

In Malachi 3:10 we read this command: "Bring ye all the tithes into the storehouse, that there may be meat in mine house. . . ." Does that mean that Christians ought to bring their tithes to the church house? It certainly does not. It means nothing of the kind. The people commanded are Jews. The command was given under ceremonial law. The storehouse, God's house, mentioned in the verse, was the temple at Jerusalem. The tithes meant particularly animal sacrifices, which of course, Christians do not need and should not offer. The tithes and offerings brought to the storehouse were for the support of the Jewish priests and Levites.

Such a command was never given to anybody but Jews. It is not repeated in the New Testament. That temple was first forsaken by God, then destroyed. The Levitical sacrifices of the old covenant are done away. They only pointed toward Christ who has now been sacrificed and has fulfilled all the types of the Old Testament. The priests themselves are no longer needed because Christ, our High Priest, has come. Nothing like that temple of God exists in the world today. There is no such storehouse where people are to bring tithes. The local church is not meant by this Scripture. The Bible has no requirement that all tithes and offerings must be brought to any church house.

It is right to teach that Christians should give tithes and offerings. Surely a Christian under grace ought to love God as much, ought to trust Him as well, ought to give to His cause as generously as a Jew under ceremonial law. But when people try to bring the teaching of the ceremonial law itself over into New Testament churches, they do wrong. Anybody who teaches so-called storehouse tithing and says that one does not give a tithe unless it goes through the local church treasury, teaches what is not in the Bible. Such

teachers are, without meaning to do so, placing people under the bondage of law. The Bible teaches tithing. It does not teach what is called "storehouse" tithing.

Certainly a Christian has an obligation to help support his local church, taking for granted that the local church is true to Christ. (If the local church is not true to Christ and the Bible, then a Christian ought to withdraw from it and ought not to support it). But the Bible does not say, and no preacher has a right to say, that God requires all tithes to come through the local church. God makes no such requirements. Any such teaching is ceremonial law and violates both the teaching and practice of the New Testament.

Christians ought to give God tithes and offerings. But the tithe is the Lord's, not the church's. And every Christian ought to get instruction from God as to where and how his money should be given. God never intended that the pastor, or deacons, or finance committee, or denominational leaders, should determine where Christians should put their money. Every Christian has access to God. Every Christian should have direct leading of the Holy Spirit to make his service effective. So every Christian ought to decide where and how God wants his money given. That is not left for the local church to decide, but left to the individual Christian. Where a body of Christians is agreed, they may give their money together. But where Christians have different burdens and have different leading, each Christian must set out to please God, and no Christian can evade responsibility to God for every dime he gives for the Lord's cause.

It will do us good to study for  
(Continued on page 9)

## THE EDITOR'S Notes

by John R. Rice

All mail for the editor should be addressed to THE SWORD OF THE LORD, Wheaton, Illinois.

We regret that we must turn down many revival invitations for lack of time. There are many more calls than this editor could fill, even if he could spend all his time on the field. And much of my time must be spent in the office at Wheaton. However, we are burdened that what time we do spend on the field shall be used of God in the saving of many souls. We pray that God will help us to accept the right invitations, and we are asking God to give us in 1954 five city-wide union revival campaigns. We will be glad to send an advance man to plan with Bible-believing pastors who want such a campaign. Please pray that God will help us to use our time wisely to win as many souls as possible and to reach as many preachers and ministerial students as possible with the message of revival.

### Conference Folders Free—Write For Them

We have large attractive folders telling about two famous Sword Conferences on Revival and Soul Winning this summer. One conference is to be at First Baptist Church, Fort Smith, Arkansas, June 21-26. The other is to be at Lake Louise, Toccoa, Georgia, July 6-12. You may have a folder on either of these conferences or as many folders as you will give out in your church wisely, or to your friends. Each folder gives full information about the speakers, the daily schedule and program, the expense of the conference, where to write for reservations, etc. Write today for one or more folders of the conference that you hope to attend, and get copies for others. Both conferences will have tremendous crowds of Christian workers from many states and should be a life-transforming experience.

### A Sermon—Don't Take It Lightly!

The editor's article on "Does God Want you for a Missionary?" is not simply a promotional article. It is intended as a sermon, and we believe God has a message for your heart in it. Please do not take it lightly. God is calling us to send THE SWORD OF THE LORD to a million homes and we know that we ought to have 50,000 subscriptions in the mail by July 1. Please remember that, July 1, the subscription price goes up to \$2.50. All subscriptions mailed at the present low rate of \$1.50 per year (where two or more are sent, in the United States) must be in the mail and postmarked not later than midnight, July 1. Canadian and foreign subscriptions add fifty cents for extra postage we pay.

### Extra Copies Containing "Bishop Oxnham—Prophet of Marx" 50c For Ten, \$5 a Hundred

The message by Dr. Carl McIntire in last week's SWORD on "Bishop Oxnham—Prophet of Marx" will arouse great interest and do much good. We have had thousands of extra copies printed. Why not get extra copies to distribute among your friends. You may have them fifty cents for ten copies, \$5 for a hundred. Address THE SWORD OF THE LORD, Wheaton, Illinois.

### Two New Books

The Sword of the Lord Publishers is proud to announce the Fine Book of Sermons, "Some Dogs I Have Known, and Other Sermons," by Dr. Bob Shuler, Trinity Methodist Church, Los Angeles.

Besides six great messages by Dr. Shuler, there is a tremendous sermon, "History's Horror Picture," prize-winning sermon by Evangelist Jack Shuler, and one sermon by Dr. Shuler's father and one sermon each by Bob Shuler, Jr., and Bill Shuler, other preachers. There are eight pages of pictures. It is a beautiful book.

## News Flashes from Christian Schools

by Rev. Walter E. Handford, Manager  
Sword of the Lord Publishers

### Biggest Year Yet for Southland

Southland Bible Institute, Pikesville, Kentucky, reports best year of all since founding. G. A. Haglin (who was best man at the writers wedding), sponsor of the senior class, announces a graduation for 13 seniors in June. This year marked the introduction of a 2-year complete secretarial course with Christian Education or Music minor and the first choir tour.

This independent, fundamental Bible School is headed by Rev. J. S. Otteson.



CLASS OF '53

### Wheaton College Announces Church Music Course

The Conservatory of Music department of Wheaton College is inaugurating a church music major in its Bachelor of Music degree. It will be designed for directors of church music with emphasis in either voice or organ.

If you are interested in further information write to Mr. Edward Cording, Wheaton College, Wheaton, Illinois.

### Asbury in Million Dollar Expansion Program

Already completed in a million-dollar expansion plan are a Student Center Building and a remodeled Science Building. The program still calls for a new fine arts building, dormitory additions and enlarged library building.

Over 65% of the graduates from this fine, fundamental Methodist school go into some definite field of Christian service.



MACKLEM DRIVE

### Providence Bible Institute Training

Tract distribution, hospital visitation, preaching and teaching all have a part in the practical training in soul-winning carried on each week by students at Providence Bible Institute. David Finlaw reports that each week 485 students contribute about 1,000 hours in reaching the lost for Christ.

### Kingston Bible College News

Two very thrilling accounts have come of a fellow and a girl who were saved while attending this fine Bible school in Kingston, Nova Scotia. The girl was saved at the school after a year and a half of rejecting Christ. The young fellow was saved from suicide, came to Kingston, trusted Christ after only a few days on the campus and now is a leader in the Academy.



KINGSTON BIBLE C.

### Baptist Bible Seminary Opposes R.S.V.

The Baptist Bible Seminary of Johnson City, New York, has gone on record as being officially opposed to the replacement of the King James Version of the Bible with the Revised Standard Version. This encouraging stand is taken on the basis of obvious liberal theological bias and errors in translation as well as the modernistic, apostate group which has "authorized" it. Praise the Lord for this bold stand by a fine school.

### Gym Project Begun at Greenville College

Following the completion of a lovely new library building costing \$170,000, Greenville College announces a new project to erect a \$400,000 gymnasium-auditorium. It is hoped that construction can begin by 1954 on the campus located in Greenville, Illinois.



NEW LIBRARY

### Arizona Bible Institute Stresses Evangelism

Located in Phoenix, Arizona, this pre-millennial, interdenominational Bible school places strong stress on evangelism and soul-winning. The faculty emphasizes practical training by street meetings, house-to-house visitation and missionary work among Indians and migrant workers. Write to Dr. V. C. Oltroge at Box 1028, Phoenix, for an attractive folder describing the school.

If the first sermon is not worth the price of the book to you, you will be different from all the others who have read it. The price is \$2.

The editor's new book, *A Know-So Salvation*, with nine sermons on how to be saved and how to know it, 186 pages, is now available. It may be ordered at \$2 a copy. Or for ten yearly subscriptions in the United States at \$1.50 each, you may have this large book absolutely free. We believe that these sermons on salvation will be good to pass among your unconverted neighbors and relatives and that the illustrations and outlines will be used by thousands of preachers.

### The Sword Book Club; Help For Thousands

How would you like for eight fundamental Christian leaders including college and university professors, editors, evangelists and pastors, to review the best current Christian books, and select the best of them and recommend them to you, each month? How would you like to receive this information in printed form, free of charge every month, and then have a chance to either buy which they selected first, or refuse it, or to select another alternate Bible-study book or Christian fiction or children's book offered? And how

would you like to get all these privileges, your only obligation being to purchase as many as four books in a year's time? And then how would you like to get one free book simply for joining such an organization as is offered, and then get one additional free dividend book, for every four books that you might purchase? Well, that is the privilege of those who join the Sword Book Club.

Over 4,000 people now enjoy the blessings of the Sword Book Club. I suggest that you investigate it. Either join by signing the agreement in the Book Club ad in THE SWORD OF THE LORD, or write for a folder giving full information today. Address the Sword Book Club, Wheaton, Illinois.

### Regular Systematic Giving Best For Everybody

We feel that Christian people should be regular in their support of their own churches (sound, Bible-believing, soul-winning churches we mean, of course). People should be regular in their support of mission work. And just like that, we feel that those who will help the Sword of the Lord in its great expansion program, including the Building Fund would do well to help regularly. That is why we are earnestly praying for thousands of people who will join our

(Continued on page 3)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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# Preaching ~ Power ~ Promotion



"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall  
Minister of Revival Promotion,  
Sword of the Lord Foundation

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selves to full-time service as the Lord leads. "Anywhere with Jesus!"

At Hartland in the first service two-thirds of a large congregation publicly pledged themselves to "win one" during the revival series.

At Jacksontown a large group publicly promised to go "all out for Jesus."

At Centreville over two score people consecrated themselves to finding and following hard in the will of the Lord for themselves.

At Jacksonville in our first service, many pledged to speak to the lost about the Lord Jesus in the revival.

I spoke to a fine group of pastors in Woodstock and to an interested student body and faculty of the New Brunswick Bible Institute. I also spoke two or three Gospel messages over the radio from Houlton, Maine.

At Peel many requested prayer for lost loved ones and lost friends.

At Hartland last night with four hundred to five hundred people present all but twenty (by count) responded to the invitations. Doxology!

At Coldstream, N. B., Canada, in a single Saturday night service a woman came making things right with God and her neighbors.

We just closed the last service on Sunday afternoon at Jacksonville, N. B., Canada, six more coming forward in a high hour, making thirty-seven there.

Again personal soul winners walked the floor pleading for Jesus. Doxology!

God gave us six-eight-ten more at Hartland Friday night.

We met some pastors and some great laymen in that section. Doxology!

Cooperating pastors were: Brethren Underwood, Petchey, Jones, McLean, Murray, and others.

## II. His Word Works—Hebrews 4:12

A young man said after a Saturday night service in New Brunswick, Canada, "I was saved from reading God's message in the book by Dr. Rice on *Prayer*. Tell him I am still active and happy in the Lord." Doxology!

Three laymen from Presque Isle, Maine, drove over to Hartland, N. B., Monday night. All three gave ringing public testimonies. One said, "I tried the ways of sin and the world. Jesus is the best to me."

An older man publicly testified, "I have tried Jesus for fifty-three years. I heartily recommend Him to all of you who do not know Him."

## III.

In the Canada meetings Mr. Ghernot Wheeler, Centreville, N. B., played the piano for us. He is a businessman who dedicates his talents to the Lord. He CAN play a piano! The brethren should make large use of him.

Mrs. McCall assists in the visiting, and holds conferences about life problems with the girls. She and Mrs. Ebbets did not let snow and mud keep them in and God gave them fruits in it all.

One of the most interesting Christians met in Canada was Mr.

## Send Your Friends The Sword of the Lord!

It's "America's Foremost Revival Weekly"

Enoch Petchey, eighty-five years of age—perpetually young in spirit. He attended every service of our meetings in seven churches all over the county. Doxology!

## IV.

"Good friend, I am building this—for Him!" Yes, we build for Him! Many of you help! Let us send you that lovely stand-up vari-colored calendar pack of envelopes. You will like them. You will enjoy using them!

## V.

### Soldiers of the Cross

I experience a great fellowship with spiritual members of the Mississippi Baptist Convention Board during eleven years as Mission Secretary. In two trips South, it has been my privilege to renew this fellowship with some of the choice members of the board. I spoke in the church of which Rev. R. D. Pearson is pastor—for many years a board member as noted in another paragraph. Pastor W. R. Storie in whose church I was for a week was a fine spirited board member. On a former trip I spoke in Philadelphia church and was guest in the home of Mr. Marion Perry, valued board member. Mr. W. D. Cole of that city was also a helpful board member. I had an enjoyable meal with his son, Wilbur Franks Cole, when the father was present. I have heard from Mr. Homer Scott, Tylertown, who was a great-hearted member for years. Dr. George White of South Carolina writes us. He helped start me off in the mission work. God bless them. Hebrews 11.

## VI.

### A Dedicated Young Man

Mr. Walter Handford had a birthday. Dr. Rice furnished refreshments. The staff presented a lovely piece of silver to Mr. and Mrs. Handford nee Libby Rice. A birthday party was had at the Student Memorial Center, Wheaton College, with Don Sandberg in charge of the program. All had a good time.

Mr. Handford is our business manager. He has also just been ordained to the full work of the Gospel ministry. He is pastor of Pleasant Hill Community Church, Wheaton, Illinois. We rejoice with him. He is doing a great work now. Increasing fruits for the Saviour will come as he continues in the service of the King. Doxology!

## VII.

### Mark 10:33-34

The Curse: 1. "Be delivered unto." 2. "Shall condemn Him." 3. "Shall deliver Him to Gentiles." 4. "Shall mock Him." 5. "Shall scourge Him." 6. "Shall spit upon Him." 7. "Shall kill Him."

Love led my Saviour from glory-land,  
Into a dark world with sinful man,  
To give all nations salvation's plan  
'Twas love, love, love.

He was delivered at Jerusalem—the religious headquarter—there they attacked and killed Him!

He was delivered to the chief priests—the religious leaders—they hounded Him to His death!

He was delivered to the Gentiles—the heathen of the day—they joined the Jews in tormenting Him!

The Victory: 1. He died for our sins—oh, what victory! 2. He rose again! 3. He Lives forever!



**ETERNALIST**  
*Mervin Rosell*  
presents  
**THIS WEEK'S ILLUSTRATIONS and QUOTES**

THE HOLINESS OF GOD EXCUSES NO SIN, BUT THE LOVE OF GOD FORGIVES ALL SIN THROUGH CHRIST.

### Revised Version

D. L. Moody is said to have once returned from a meeting with a report of "two-and-a-half conversions."

"Two adults and a child, I suppose?" queried his host.

"No; two children and an adult," said Mr. Moody. "The children gave their whole lives. The adult had only half of his left to give."

—His Magazine

"BUILDING BOYS IS BETTER THAN MENDING MEN."

—Rev. I. W. Williamson

### Led by a Lamb

Mary, aged nine, was taken sick and grew rapidly worse; with her father and the family physician she was taken to a city hospital. When examined, the surgeon said an operation was necessary to save her life. Her mother was sick at home; her father was not a Christian. The surgeon said to the girl: "My dear, a light operation is necessary, and before I perform that, I must put you to sleep." The nurse removed her clothing, put on her a little white nightdress, and the child said, "I am ready, but if I am going to sleep, I must first say my prayers." The surgeon said, "Do just as you please, my dear." Then she knelt down, clasped her tiny hands, and prayed: "O, Jesus, you know where I am and that Mamma is sick at home. Bless dear Papa, my Sunday school teacher, this surgeon, and all for Jesus' sake." It was too much for the father. He begged to be excused, went to his room, and falling on his knees, surrendered to God, and became an earnest Christian. The great surgeon said, "I had not prayed for thirty years, but that night I went to my knees and begged for mercy." The child rapidly recovered.

—The Sunday School Times

(These illustrations are chosen from Dr. Mervin Rosell's new book, DRIFTWOOD—gathered for you who want to build a house of TRUTH—with clean sea-washed boards of logic and illustrations. Price, paper binding, \$1.00. Sword of the Lord Publishers, Wheaton, Ill.)

## The Editor's Notes

(Continued from page 2)

Dollar-A-Month Club in the support of our Sword Building Fund. Some people want to give more than a dollar a month—\$2, \$3, \$5, or \$10 a month. Two or three will give \$50 a month. But we believe that nearly every Christian who has regular income could give at least \$1 a month to the Sword Building Fund and not mistreat any good cause which he ought to support and not hurt himself. Will you prayerfully consider this matter? If you will agree to give \$1 a month to the Sword Building Fund, until further notice, please tell me so, and I will be glad to send you a stand-up calendar pack of vari-colored offering envelopes. It is really a series of self-addressed envelopes. Each envelope first serves as a calendar for the month and then at the end of the month is taken out and mailed, with your offering, to the Sword of the Lord. Just say, "God helping me, I will attempt to give \$1 a month to the Sword of the Lord Building Fund, until I notify you otherwise." And sign your name. We will send the lovely package of calendar envelopes to set upon your desk or mantel or table. Address The Sword of the Lord, Wheaton, Illinois.

### I Want B. H. Carroll's Sermons

Some reader of THE SWORD OF THE LORD could do the editor a great favor by selling me a copy of the book, *Sermons and Life Sketch of B. H. Carroll, D.D.* This book was compiled by J. B. Cranfill of Waco, Texas, published by American Baptist Publication Society in 1895. There are thirty sermons beginning with "My Infidelity and What Became of It." The book has 466 pages.

The copy I have is borrowed. I want two copies for my own library, and will pay for them. Do you have a copy of this book of B. H. Carroll's sermons? Would you sell it? Then please write to me at once, tell me how much you want for the book. Please make sure it is the volume I describe with thirty sermons, copyrighted in 1895. Please write John R. Rice, Wheaton, Illinois.

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## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

**EVANGELIST ELMER D. PIPER**, 105 Carmel Street, Greenville, South Carolina, writes: "One of the most unusual visitations of the power of God we have had the joy and privilege of seeing in several years came upon the First Baptist Church, Moline, Illinois. . . . The outstanding blessing was the great moving of the Spirit of God on the final Sunday morning when 50 precious souls trusted Christ as Saviour. . . . During the meetings there were at least eight whole families saved and made complete in the Lord. Two Roman Catholics trusted Christ. 3 young men who were out of jail on probation were wonderfully converted. . . . There were 86 first-time decisions for Christ as Saviour. In all there were 128 public rededications of Christians. . . . Brother Piper is now holding meetings in the Philadelphia Southern Methodist Church. He will be there until June 14.

Sword staff **EVANGELIST EDIE WAGNER** and song leader James Stoutenborough completed a two week revival, May 10, in the Bethel Baptist Church of Harlan, Iowa, where Rev. S. P. Anderson is pastor. During the two weeks there were 50 saved. Many other Christian decisions were recorded. Evangelist Wagner asks special prayer for a citywide campaign he will begin on June 7. The meetings will be held in the football stadium in Greensburg, Pennsylvania, through Sunday, June 21.

Sword **EVANGELIST JOE B. RICE** has just conducted a fine revival campaign with the Sooner Baptist Church of Oklahoma City, Oklahoma. There were 20 conversions and 10 rededications during the eight days of meetings. Evangelist Rice also held a blessed revival in the Sunset Avenue Baptist Church, Jacksonville, Texas.

**EVANGELIST JOE ARNETT**, 3964 Washington Boulevard, St. Louis, Missouri, reports on a two-week revival he conducted in the South Side Baptist Church, Chicago, Illinois, April 19 through May 3. People were converted, and many rededicated their lives to the Lord. Rev. Virgil Romans is pastor.

**EVANGELIST J. OSCAR WELLS**, of the Sword Staff of Evangelists is highly recommended by Rev. Richard N. Pettitt, pastor of the Fairview Baptist Church, Watauga, Tennessee, where he held a revival from April 20 to May 3. In this small community there were 25 saved, 35 baptized, and 15 rededications. There were four in one family saved. . . . As a pastor, I wish to thank God for Brother Wells' ministry and recommend him to any church wanting revival in this day."

**EVANGELIST FREDDIE GAGE**, Decatur, Texas, conducted a revival in the Central Baptist Church, Fort Worth, Texas. Pastor B. A. Henry says: ". . . There were 18 professions of faith. . . . Large crowds attended the services. . . ."

**EVANGELIST EDDIE MARTIN**, 2036 Lititz Pike, Lancaster, Pennsylvania, writes as follows "Enclosed picture is of our Sunday afternoon rally at Gulfport, Miss., April 12. The twelve-day campaign was held in the First Baptist Church. Crowds filled the spacious auditorium nightly. Over 112 were saved there in twelve days. This crowd of 2,200 was the largest religious crowd ever to gather in that Gulfcoast city. We are to return there in 1955 for a united effort.

"To date we have held six campaigns in 1953. I have personally dealt with over 1,100 in the 'after meetings'—people who have responded to the salvation invitation. We have been to First Baptist, New Orleans; City-wide, Hopewell, Virginia; First Baptist,

Greenville, Kentucky; Calvary Baptist, Tuscaloosa, Alabama; First Baptist, Gulfport, Mississippi; and First Baptist, Jacksonville, Florida. We will lead Marshall, Texas; Nacogdoches, Texas; Greenville, Mississippi; Martinsburg, West Virginia; and Jackson, Tennessee, in united tent revivals this summer. We are now drawing crowds of over 2,000 in Marshall.

"Thanks so very much for the splendid coverage you have given our campaigns."

**EVANGELIST J. D. CARLSON**, 2319 Emerson Avenue North, Minneapolis, Minnesota, and Dr. Robert Schaper were main speakers in the annual Los Angeles County Christian Endeavor Convention, May 1-6 at Long Beach, California, in the Municipal Auditorium from which Dr. Charles E. Fuller releases his world-wide "Old Fashioned Revival Hour" broadcast. A record registration of more than 9,000 people, many souls saved, with some 370 people publicly claiming Christ as Saviour marked the convention.

Evangelist Carlson has recently had eight-day campaigns in Winnipeg, Canada, with the Christian and Missionary Alliance Church, Rev. Elmer McVety, pastor, and in Pound, Wisconsin, in Section 8 Baptist Church, Rev. W. Thompson, pastor. There were large crowds and a good number of souls saved in each service. More recently, an eight-day crusade in Mansfield, Ohio, was blessed of God.

**EVANGELIST T. W. WILSON**, with his associates, Donald F. DeVos, song leader and Les Barnett, organist, had a blessed fifteen-day revival, April 12-26, at Hazard, Kentucky. It was county-wide with large crowds, with a 200-voice choir, and many souls saved. Pastors and Christian leaders of the area enthusiastically commend the T. W. Wilson party.

Pastor Alfred O. Thornton writes of a two weeks' revival in the fine country church of which he is the pastor, at Summerfield, Missouri. There were seven professions of faith; the Sunday School broke all records with 194 people present. The preaching was done by Pastor Charles Himes, pastor at Augusta, Kansas, and he reports, "Chuck was a real blessing and help to me personally and to many others too."

Calvary Baptist Church of Cedar Falls, Iowa, enjoyed eight days of services with Dr. Robert S. McBirnie of Windom, Minnesota, according to a report by Pastor Floyd Bergfalk, May 3-10.

**EVANGELIST JOE MILLER** of 1319 Susquehanna Street, Harrisburg, Pennsylvania, has had a recent revival campaign at Chambersburg, Pennsylvania, in the Church of God with Pastor Wagner, where more than fifty came to Christ. Next followed revival campaigns at Central Manor Church of God and Washington Boro Church of God where a dear friend of the Sword, Pastor W. R. Weaver, presides. Souls were saved and the people blessed. About thirty were saved in Shippenburg, Pennsylvania, in a three week's campaign with Pastor Manning. Evangelist Joe Miller is a splendid preacher whose ministry God has greatly blessed in Pennsylvania. He works much with the Winebrunner group of the Church of God, where his orthodox and powerful Bible preaching is greatly appreciated.

**EVANGELIST RAY CUTCHIN** of 46 Aylwin Road, Portsmouth, Virginia, led in a good revival service at a small church in Chicago recently where thirty-nine people accepted Christ as Saviour and there were a number of rededications.

## "TENNESSEE FOR ME!"

That's What the Man Said!

By Evangelist Bill Rice,  
Associate Editor

He meant that he was coming to the Bill Rice Ranch at Murfreesboro, Tennessee, for the working conference June 14 through 21. And he is so anxious to be there on time that he is going to come one week early. His name is Mert Hurley. He and his wife are coming with a tent to camp for two weeks. He will help clear brush, put up buildings, etc. He has a special interest in the conference for deaf children July 26 through August 2 because his beautiful little granddaughter is deaf.

### Others Are Coming too

A Mississippi pastor writes that he plans to come with several young men from his church for the working conference. Ed Lipfert, who worked like a Trojan last summer, is coming again with his fine family. (I believe he is coming a week early also.) Others are coming from Florida, Illinois, Pennsylvania, Alabama — even from Texas!

### Why Don't You Come?

You will be blessed and you will be a blessing. It will help you to hear such men as John R. Rice, Lee Roberson, Earl Widner, Joe Rice, Woodrow Medlock and other Christian leaders. Just to hear John Rice daily would be worth coming hundreds of miles. He will teach on the preparation and delivery of sermons once each day and he will also teach on prayer

once each day. Multiplied thousands who have heard him in great union revival campaigns and in America's leading conferences will testify that a week with John Rice can change your life completely.

And this is your chance to be a blessing by working four hours a day on the grounds with the rest of us. Food and lodging will be furnished free to everyone twelve and over who will work four hours each day. Except for \$1 registration fee there is nothing else to pay for these who put in four solid hours of work. Children under twelve who eat at the conference table and sleep in conference beds will pay \$1 a day for food and 50c a night for the bed. Those over twelve who cannot or prefer not to work will pay only \$2 a day for food and 50c a night for a bed.

## Feed My Lambs

(Continued from page 1)

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). If it be such an awful thing to hinder the young, what a wonderful thing it must be to help them to Christ!

*"The Master has come over Jordan,"  
Said Hannah, the mother, one day;  
"He is healing the people who throng Him,  
With a touch of His finger, they say;*

*And now I shall go with the children,  
Little Rachel, and Samuel, and John;  
I shall carry the baby, Esther,  
For the Lord to look upon."*

*So, over the hills of Judah,  
Along the vine-rows green,  
With Esther asleep on her bosom,  
And Rachel her brothers between;  
'Mong the people who hung on His teaching,  
Or waited His touch and His word,*

*Through the rows of proud Pharisees listening,  
She pressed to the feet of her Lord.*

*"Now why shouldst thou hinder the Master,"  
Said Peter, "with children like these?"*

*Seest not how, from morning to evening,  
He teacheth, and healeth disease?"  
Then Christ said, "Forbid not the children;  
Permit them to come unto Me!"  
And He took in His arms little Esther,  
And Rachel He set on His knee;*

*And the heavy heart of the mother  
Was lifted all earth-care above,  
As He laid His hands on the brother's  
And blest them with tenderest love;  
As He said of the babes on His bosom,  
"Of such is the kingdom of Heaven."  
And strength for all duty and trial  
That hour to her spirit was given.  
Christ not only set the example  
but also gave*

### Clear Command Concerning Teaching the Word to the Children

After His resurrection, He walked beside the sea in the gray of the dawn. One walked with Him, who, when the shadow of

the cross was falling, walked afar off. Jesus looked into the eyes of the restored Peter, and three times asked, "Lovest thou me?" In reply to Peter's first confession of love, Christ commanded, "Feed my lambs."

Here then is the true test of our love for the Lord. The workers among children and in the various city churches and in the lonely places throughout the country are manifesting their love for the Shepherd by feeding the lambs of His flock. We demonstrate our devotion to Christ by looking after the lambs.

*How sweet 'twould be at evening  
If you and I could say,  
"Good Shepherd, we've been seeking*

*The lambs that went astray:  
Heart-sore, and faint with hunger,  
We heard them making moan,  
And lo! we come at nightfall,  
Bearing them safely home."*

Christ set the example and gave the command concerning definite work among the children because he knew

### There Would Be Ready Response

This is why we should bend every effort to bring them the (Continued on page 9)

### Prepare to Rough It

Bring your own bedding and don't be surprised where you may have to put it! It may be a dormitory, the school building or under a tent. If you come to learn, to have fun, fellowship and adventure—it will be one of the greatest weeks of your life!

### Other Conferences

Youth Conference, June 28 through July 5 with Garrett Graham, John Rice, Douglas Mains, Kenneth Chapman and myself. One dollar registration fee, \$2 a day for meals and 50c nightly for a bed. Children under twelve pay only \$1 a day for food. Bring bedding.

Famous Sword Conference on soul winning and revival, July 12 through 19 with John R. Rice, Lee Roberson, Woodrow Medlock, Kenneth Chapman and myself. Rates, same as above. Bring bedding.

Deaf Children's Conference, July 26 through August 2. Ten dollars per week or as able.

Tennessee Temple week, August 2 through 9. Learn Bible and Gospel music with Dr. Lee Roberson, J. R. Faulkner and Tennessee Temple faculty. A golden opportunity for young people and youth leaders. Rates as for Youth Conference and Sword Conference. Bring bedding.

Cowboy Conference, August 9 through 16. For young people and those who will act like young people. Both girls and boys. Learn to ride, saddle and ride a horse. Camp out. Learn to use a rope. Be a cowboy for a week! Twenty-five dollars covers everything. No registration fee. Bring bedding.

Notice! At all conferences girls must wear dresses or culottes (or divided skirts.) No shorts and no slacks. Full skirts are splendid for horseback riding. Culottes are desirable if possible.

Write Evangelist Bill Rice, The Sword of the Lord, Wheaton, Illinois.

(Continued on page 8)

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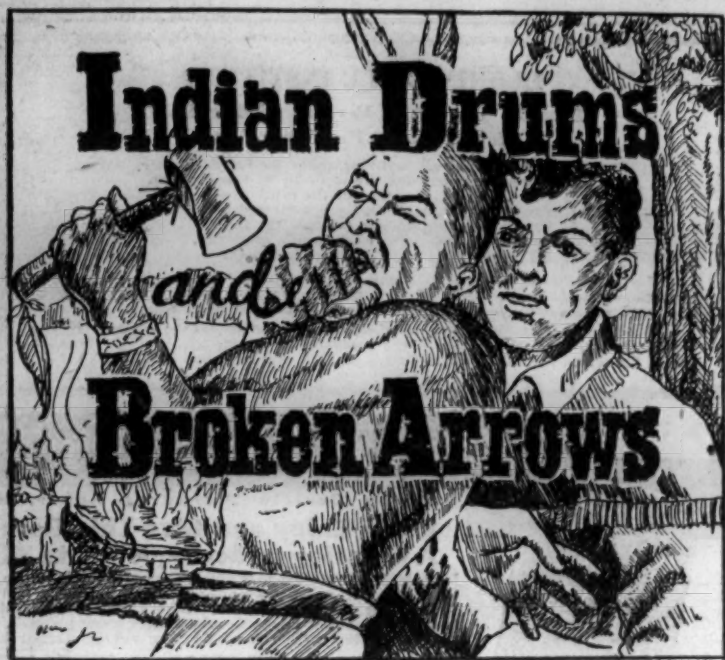
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By Craig Massey

**THE STORY UP TO DATE:** Jeff Lockwood, 16, is a Christian in pioneer New York state during the civil war. He follows a band of Indians who have captured his friend, Maud Watson. He has located the camp where she is kept and discovered the tent in which she is captive. He is disappointed to leave his constant search for his father, missing for over a year, but feels he must rescue the girl. To his amazement, he recognizes his father in the uniform of the English, with the Indians. This seems to bear out the accusation he has heard, that his father has become a traitor and gone over to English. He sees the man—his father—speak to Maud, and then walk away. He is able to let Maud know that he is there and plans to rescue her.

## CHAPTER 19

## "The Message"

Jeff waited just inside the door until his eyes became accustomed to the dingy interior of the bark lodge. Several blankets were tumbled topsy turvy on heaps of straw piled along one wall.

A charred, darkened spot in the center of the building showed where a fire burned in cold weather. The only outlet for the smoke was a crude hole in the roof. On the wall opposite to where the Indians slept, dried corn was hanging on a rafter built for that purpose.

On the far end of the hall-like room two deer skins were stretched on drying racks, standing upright against the wall. Behind them is about the only place I can hide, Jeff thought.

He stepped toward the spot when a rumbling snort brought him up short. He whirled to see what made the noise. Another snorting grunt caught his ears. He peered to the dark corner and made out the heaving form of an Indian lying on a straw heap.

The Indian was sound asleep, much to Jeff's relief. It appeared to be an old man or woman, but the light was too poor to be sure. Long white hair framed the wrinkled face.

The commotion outside grew in volume. To see what the cause was, Jeff took his knife and cut a slit in the stiff elm bark. Working quietly, the opening allowed a stream of sunshine to break through. Outside he could see the area around the fire. The men were pressing toward it, while the squaws handed out the cooked deer meat. Jeff's father strode into view and accepted a piece, and sat down not more than thirty feet away.

Again a wave of disappointment surged through Jeff. He saw his father take a tin plate from his pack and pass it to an Indian woman for a dish of corn mush. The man bowed his head for a fleeting moment and began to eat.

Confusion grew in Jeff's mind. "Surely there must be a reason for his being with the English. Yet, what possible reason could there be?"

Maud walked up to Jeff's father and gave him another piece of meat. She attempted to say something, but one of the braves spoke sharply to her. Jeff heard the words in guttural English even above the hum of activity. "You go where squaws work and no come back."

Without a reply Maud walked off, and Jeff saw her face lined with worry and fear. His father's voice drifted to him asking the Indian to sell the girl.

Again the Indian's voice raised in sharp anger, "No, I have promised to sell her to friend of mine. Tomorrow he come. I glad, for she much trouble. Everyone want buy her."

Tomorrow! The word rang in Jeff's ear. Tomorrow! Then tonight would have to be the night of escape if there was to be one.

Shadows gathered. With the disappearing sun also went the warmth. English soldiers built fires, gathering around in small groups, talking and arguing.

Jeff took advantage of the fading light to cut a hole in the bark so he and Maud could escape, if, and when the opportunity came. He braced the piece in place so no one would notice, and then settled back to wait.

Two children burst through the blanketed door, wrestling and tumbling, and bounced onto a straw pile. Four others followed. Then a squaw entered, muttering something in Mohawk language. The children quieted instantly.

From his place behind the deer-hide Jeff saw two more figures push through the blanket. At first he thought they were both Indians.

"I will not tie you tonight, you have been a good girl," an Indian woman said in stammering English.

Then Maud's voice came to his ears, "Thank you. You have been very kind."

"I like white sister. I hear Samuel Kirkland tell of your Lord God. Sometimes I think maybe Indian gods not good. Ever since we join with English everything bad. Maybe Indian gods angry. I don't know."

"I know you would find joy if you put your trust in the Lord Jesus Christ," Maud said.

"Maybe. I don't know." Maud asked, "Where did you learn to speak the white man's tongue?"

"Before war I work for Jacob Custer's wife. She teach me. She dead now. Warrior take her scalp. Good days before war. Now bad days. Hungry and afraid. My husband killed. Now very sad days."

Jeff heard Maud say good night to the Indian woman. He looked from behind the deer skin, but it was so dark he could see nothing. Then someone lifted the blanket at the door and let in firelight for a moment. Jeff saw Maud not more than three feet from him, curled up under a blanket.

Finally everything was quiet. Jeff felt sure Maud had seen him enter the bark lodge. He hoped she would stay awake.

A bright moon appeared in the

sky. A dog howled a few times and then all was dead still except for the snoring of the old Indian in the far end of the building.

Jeff whispered, "Maud." The answer came startlingly close, "Yes" was barely loud enough to hear.

"Can you move around this deer skin?" Jeff breathed, "I have a hole cut here."

There was a silence for a few seconds and then the soft rustle of straw came to his ears as the girl moved toward him. When he felt her arm on his he pushed through the bark. A cool breath of air swept in. Moving slowly, he eased his pack outside and slipped through. Maud followed.

He studied the sleeping soldiers a while. Several snored. One stirred, sat up, poked the fire into a blaze, and leaned back again.

Off to the west Jeff heard the tread of the sentry walking back and forth. He knew there would be guards on every side, and they presented a threat to their escape.

He took Maud's hand in his and skirted the back of the lodge toward the east. A dog, lean and hungry, sniffed at his heels. Jeff reached into his pack and found a strip of deer meat. He tossed it to the dog and it lay down quietly to enjoy the treat.

He led Maud toward the woods and breathed a bit easier when they entered the protective cover. They stopped and listened. Footsteps. Footsteps coming directly toward them.

In the dull pale light of the moon Jeff saw the glint of the sentry's musket barrel held loosely in the crook of the soldier's arm. With leisurely strides he came on, closer and closer, his tall figure swinging freely as he walked.

Quite suddenly he stopped, ten feet off; his gun swung around in readiness. He seemed aware of their presence, yet Jeff knew they hadn't been seen.

The sentry called softly, "Is someone there?"

With a quivering rage of emotion Jeff recognized his father's voice. Stunned, and completely swept off guard, he couldn't speak. Now the man saw them, the gun leveled.

Maud spoke, not loudly enough to be heard by the other guards. "It's the girl you were talking to this afternoon. I'm escaping."

The man stepped closer. "Who's that with you?"

"It's Jefferson Lockwood," Maud replied.

"Jefferson Lockwood! Jefferson Lockwood!" the man moaned the words. He dropped the gun, rushed forward and threw his arms around the still speechless boy. Jeff stiffened as the arms crushed him and his father whispered, "My son, my son."

Tears choked Jeff as he half cried, "Dad, Dad, what have you done!"

The man pulled away. He held Jeff's arms for a moment and whispered, "Hurry, you must go. Go as fast as you can. If you are followed I'll do my best to lead them away from your trail. But hurry, run!"

Still confused, Jeff took Maud's hand and moved off through the woods. The moon gave ample light for travel and it wasn't until two hours passed that Jeff pulled up in the bottom of a rock gully.

"Maud, that was my father," Jeff stuttered.

"I didn't know until I heard him back there, but he talked with me this afternoon."

In moody discouragement Jeff sank to the ground and buried his head in his hands, sobbing out his heartbreak. "They said he was a traitor. I didn't believe them. I didn't believe them, but now I must."

Maud knelt beside him. "Jeff, he isn't a traitor. He talked with me and gave me a message. He isn't a traitor at all. He's on a mission for Captain Lemming. He gave me a message that must get through before winter sets in."

Jeff raised his head only half understanding the words. He stared at Maud and asked, "What? What did you say?"

Maud explained, "This afternoon your father, only I didn't know who he was then, came to me while I pounded corn meal. He asked if I were a captive. I told him, yes. He asked if there was any possibility of my escape. I

told him I had only been there a short time and had hopes of someone coming to rescue me," Maud paused.

Jeff leaned forward, his eyes intent on her, "Yes, go on."

"Well, he said he had a message that was very important and had to get to headquarters as soon as possible. He said he couldn't leave the English army yet because



In the dull pale light of the moon, Jeff and Maud saw the sentry's musket.

there was still more information needed."

The full import finally flooded Jeff's tangled thinking and with a thankful sigh he exclaimed, "Praise the Lord!"

"I'm so glad, Jeff. I'm glad you came and rescued me. It was terrible living there. The Indian women were all right, but the men were cruel. One spoke to me in his language and I couldn't understand. He hit me with a whip. A woman, who spoke English, told me what he wanted, so I escaped further beating."

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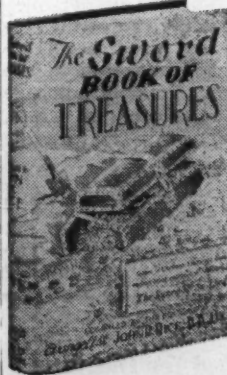
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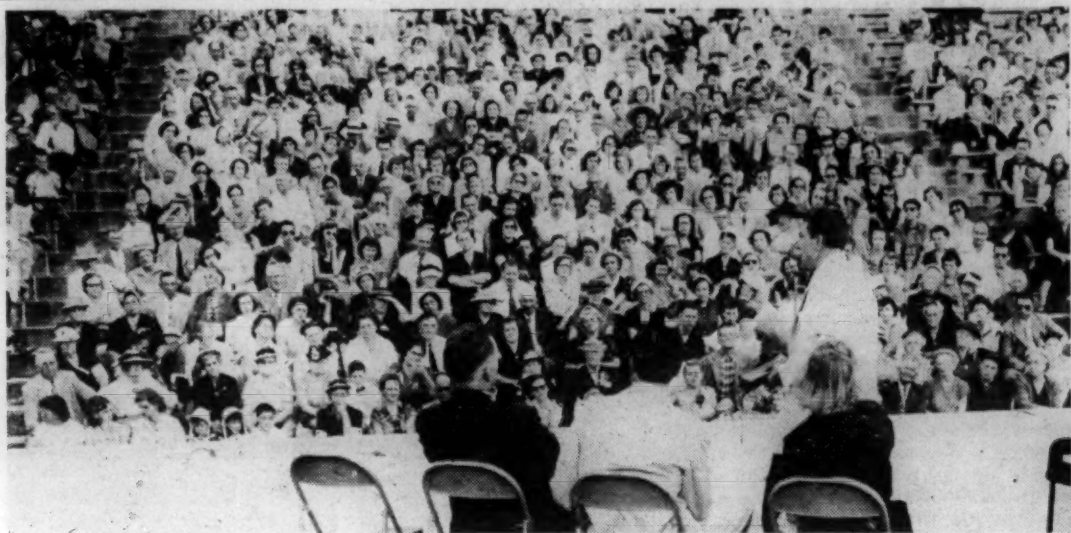
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the day after Father's Day

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"Out mowing the lawn."  
"Oh yeah—look!"  
"Humm... He never reads. Lawnmower must be broken."  
"Nope... He's really reading. Been sitting there all afternoon."  
"What's he reading that's so interesting?"  
"The book I gave him for Father's Day."  
"Oh? You mean that book by Evangelist Bill Rice?"  
"Uh-huh. 'The Heavyweight Champion Who Lost His Title.' I've been trying all afternoon to get him to let me read it. Looks like he's not going to lay it down until he finishes it."  
"I've heard Mr. Rice is a mighty good preacher."  
"He sure is. Lots of good stories and illustrations. But he's straight-forward, too. Gets right down where you live. He makes your relationship with God the most important thing in the world. Dad says he will be a different man after this."  
"That makes you glad you spent the money for it, doesn't it?"  
"Oh, it wasn't expensive—just \$1.50. It's worth a lot more than that if it helps Dad."  
"Where'd you buy it?"  
"At the Christian Book Store downtown... Uh-oh, here comes mom. We'd better get to scrubbing, sis, before she finds out we've all been loafing!"

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## What Is The Gospel?

(Continued from page 1)

means "Good spell," or, in other words, "God's spell." We are dead in trespasses and sins, and God wants us to be reconciled. It is a Gospel of reconciliation, and God is calling from the heights of glory.

"Oh, men, I am reconciled; now be ye reconciled!"

We have glorious news to tell you—God is reconciled and beseeches His subjects to be reconciled. The great apostle says, "We beseech you in Christ's stead, be ye reconciled to God." The moment a man believes the Gospel, down goes his arm of rebellion, and the unequal controversy is over. A light from Calvary crosses his path, and he can walk in unclouded sunshine, if he will. It is the privilege of every man and woman in this vast assembly from this hour to walk in unclouded sunshine if they will. What brought darkness into the world? Darkness came because of sin, and the man who does not believe the Gospel is blinded by the god of this world.

I like the Gospel, because it is the very best news I have ever heard. The reason I like to preach it is because it has done me so much good. A man cannot preach the Gospel until he believes it himself. He must know it down deep in his own heart before he can tell it out; and then he tells it out but very poorly at the best. We are very poor ambassadors and messengers; but never mind the messenger, take hold of the message—that is what you want. If a boy brought me good news tonight, I would not care about the look of the boy; I would not care whether he was black or white, learned or unlearned. The message is what would do me good. A great many look at the messenger instead of the message. Never mind the messenger! My friends, get hold of the message to-night. The Gospel is what saves, and what I want now is that you may believe the Gospel now.

### Christ Died for Our Sins

Paul tells in the 15th chapter of I Corinthians what the Gospel is. He says, "I declare unto you the Gospel." And the first thing he states in the declaration to these Corinthians is this: "Christ died for our sins according to the Scriptures." That was the old-fashioned Gospel. I hope we never will get away from it. I don't want anything but that old, old story. Some people have itching ears for something new. Bear in mind there is no new Gospel. Christ died for our sins. If He did not, how are we going to get rid of them? Would you insult the Almighty by offering the fruits of this frail body to atone for sin? If Christ did not die for our sins, what is going to become of our souls?

### Christ Risen

Then he goes on to tell that Christ was buried, and that Christ rose again. He burst asunder the bands of death. Death could not hold Him.

I can imagine, when they laid Him in Joseph's sepulchre, if we could have been there, we should have seen Death sitting over that sepulchre, saying,

"I have Him. He is my victim. He said He was the resurrection and the life. Now I have Him in my cold embrace. Look at Him! There He is. He has had to pay tribute to me. Some thought He was never going to die. Some thought I would not get Him. But He is mine."

But look again! The glorious morning comes, and the Son of Man bursts asunder the bands of death, and comes out of the sepulchre. We do not worship a dead God, but a Saviour who still lives. He rose from the grave!

Then they saw Him ascend. That is what Paul calls the Gospel: not only Christ's death and burial, but His ascension into heaven. He went up and took His seat at the right hand of God.

And He will come back again. The Gospel consists of five things: Christ's death, burial, resurrection, ascension, and coming again; for "I will come again," said He. Thanks be to God, He is coming back by-and-by! He will come and take the kingdom. He will sway His scepter from the rivers to the ends of the earth. A little while, and He shall rule and reign. Let us lift up our heads and rejoice that the time of our redemption draweth near.

Let us get back to the simple Gospel—Christ died for our sins. We must know Christ at Calvary first, as our Substitute, as our Redeemer; and the moment we accept Him as our Saviour and our Redeemer, then it is that we become partakers of the Gospel. The moment I believe on the Lord Jesus Christ as my Substitute, as my Saviour, that moment I get light and peace.

I know some people say, "Oh, it is not Christ's death, it is Christ's life. Do not be preaching so much about the death of Christ; preach about His life."

My friends, that never will save anyone. Paul says, "I declare unto you the Gospel. Christ died"—not Christ lived—"Christ died for our sins," "who His own self bare our sins in His own body on the tree." Now when I accept Christ as my Saviour, as my Substitute, then I am justified from all things which I could not be by the law of Moses.

### Enemies Removed

The reason I like the Gospel is that it has taken out of my path the worst enemies I ever had,—death, sin and judgment.

My mind rolls back twenty years, before I was converted, and I think how dark it used to seem at times as I thought of the future. There was death—what a terrible enemy it seemed! I was brought up in a little village in New England. It was the custom there when a person was buried to toll out the age of the person at the funeral. I used to count the strokes of the bell. Death never entered that village, and tore away one of the inhabitants, but that I always used to count the tolling of the bell. Sometimes it would be away up between seventy and eighty, beyond the life allotted to man, when man seemed living on borrowed time. Sometimes it would be clear down in the teens, and death would take away one of

(Continued on page 7)

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## What Is The Gospel?

(Continued from page 6)

my own age. It used to make a solemn impression on me. I used to be a great coward.

When it comes to death, some men say, "I do not fear it." I feared it, and felt terribly afraid when I thought of the cold hand of death feeling for the cords of life, and being launched into eternity, to go to an unknown world. I used to have terrible thoughts of God; but they are all gone now. Death has lost its sting, and as I go through the world I can shout when the bell is tolling.

"O death, where is thy sting?"

And I hear a voice come rolling down from Calvary,

"Buried in the bosom of the Son of God."

He robbed death of its sting; He took the sting of death into His own bosom. If you take a wasp, and just take the sting out of that wasp, you will not be afraid of it any more than you would of a little fly. The sting has been taken out. And you need not be afraid of death if you are in Christ. Christ died for your sin. The penalty, the wages of sin is death. Christ received the wages on Calvary, and therefore there is no condemnation for you. All that death can get now is this old Adam. I do not care how quickly I get rid of it. I will get a better body, a resurrected body, a glorified body, a body much better than this. Yes, my friends, "to die," says the apostle, "is gain." If a man is in Christ, let death come!

### The Fear of Death

Suppose death should come stealing up into this pulpit, and should lay his cold, icy hand upon my heart, and it should cease to throb; I should rise to another world, and should be in the presence of the King. I should be absent from the body, but present with the Lord. That is not bad news. There is no use in trying to conceal it, death is an enemy to a man's rest. What a glorious thought then to think that when you die you will sink into the arms of Jesus, and that He will carry you away to yon world of light. A little while longer here, a few more tears, and then you can gain an unbroken rest in yon world of light! The Gospel turns that enemy into a friend, and you even shout for death.

Then I used to go and look into the cold, silent grave, and I used to think of that terrible hour when I would have to be laid down in the grave, and this body would be eaten up with worms. But now the grave has lost its terror and gloom; I can go and look down into the grave and shout over it, and cry out,

"O grave, where is thy victory?"

And I hear a voice coming up from the grave. It is the shout of the Conqueror, of Him who has been down and measured the depth of it, of my Lord and Saviour:

"Because I live, ye shall live also!"

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Yes, the grave has lost its victory. The grave has no terror to the man or woman who is in Christ Jesus. The Gospel takes that enemy out of the way.

### The Second Enemy—Sin

Again, I thought all my sins would be blazed out before the great white throne; that every sin committed in childhood and in secret, every secret thought and every evil desire, would be blazed out before the assembled universe; that everything done in the dark would be brought to light. But thanks be to God, the Gospel tells me my sins are all put away in Christ! Out of love to my soul God has taken all my sins and cast them behind His back. That is a safe place to have sin: behind God's back. God never turns back; He always marches on. He will never see your sins if they are behind His back. That is one of His own illustrations.

Not a part of my sins: He takes them all out of the way. There is no condemnation to him that is in Christ Jesus. You may just pile up your sins till they rise up like a dark mountain, and then multiply them by ten thousand for those you cannot think of; and after you have tried to enumerate all the sins you have ever committed, just let me bring one verse in, and that mountain will melt away—

"The blood of Jesus Christ His Son cleanseth us from all sin."

### What God Cannot Do

In Ireland a teacher once asked a little boy if there was anything that God could not do; the little fellow said,

"Yes; He cannot see my sins through the blood of Christ."

That is just what He cannot do! The blood covers them.

Is it not good news to get rid of your sin? You come here a sinner, and if you believe the Gospel your sins are taken away. "Believe on the Lord Jesus Christ and thou shalt be saved." You shall be justified from all things, which you could not be by the law of Moses. By believing, or by receiving the Gospel, Christ becomes yours. Only think, young man, you are invited to accept the Gospel, you are invited to make an exchange—to get rid of all your sins, and to take Christ in the place of them. Is that not wonderful? What a foolish young man you will be not to make the bargain! The Lord says, "I will take your sins, and give you Myself in place of them." But a great many say, "No," and just hug sin to their bosom. May God help you to come sinner, to-night, and receive the Lord Jesus Christ as your Way, your Truth, and your Life.

### The Third Enemy—Judgment

There is another enemy which used to haunt me a good deal—judgment. I used to think that would be a terrible day when I should be summoned before God, and could not tell till then whether I should have a seat on His right hand or on His left. Until I stood before the great white throne of judgment I thought I could not tell whether I should hear the voice of God saying, "Depart from Me, ye cursed," or whether God would say, "Enter thou into the joy of thy Lord." But the Gospel tells me that question is already settled—"There is now no condemnation to them that are in Christ Jesus." Listen to this verse—"Verily, verily"—and when you see that word "Verily, verily" in the Scripture you may know there is something very important coming; it means, "Mark what I tell you," of, "Truly, truly"—"Truly, truly, I say unto you, He that heareth My Word,

and believeth on Him that sent Me, hath (h-a-t-h, hath) everlasting life, and shall not come into condemnation (that means, into judgment), but is passed from death unto life."

Well, then, I am not coming into judgment for sin! The question has been settled, because Christ was judged for me, and died in my stead, and I go free. Is that not good news?

I heard of a man praying that he might lay hold of eternal life. I could not have said amen to that prayer. I laid hold of eternal life years ago when I was converted. What is the gift of God if it is not eternal life? And that is what God wants to give to everyone in this hall to-night, and it is the greatest gift that can be bestowed on anyone down here in this dark world. If an angel came straight from the throne of God on to this platform, and proclaimed to this assembly that God had sent him here to offer to this audience any one thing they might ask, that each one should have his own petition granted, what would be the cry in this audience? There would be but one real cry coming up from you, and the shout would make heaven ring—"Eternal life! eternal life!" Everything else would vanish into insignificance.

There is not anything a man values more than his life. Let a man worth a million dollars be on a wrecked vessel, and if he could just save his life for six months by giving that million, he would give it in an instant. The gift of God is eternal life, and is it not one of the greatest marvels that we have to stand, and plead, and pray men to take this gift? May God help you to take it now! Do not listen to Satan any longer. Reach out the hand of faith and take it now. Young man, believe on the Lord Jesus Christ and thou shalt be saved. Trust Him to save you now, and then there will be no condemnation. Death will have lost its sting, the grave and its victory will be safe out of the way, and the judgment will be past for you. Believe the Gospel. Lay hold of eternal life while God is offering it to you. Be reconciled to-night! Take your stand hard by the cross, and you are saved for time and eternity. I am told that at Rome, if you go up a few steps on your hands and knees, that is nine years out of purgatory. If you take one step now you are out of purgatory for time and eternity. You used to have two steps into glory—out of self into Christ, out of Christ into glory. But there is a shorter way now with only one step—out of self into glory, and you are saved. May God help you to take the step now! Flee, my friends, to-night to Calvary, and get under the shadow of the cross.

### The Fire on the Prairie

Out in our western country, in the autumn, when men go hunting,

and there has not been any rain for months, sometimes the prairie grass catches fire, and there comes up a strong wind, and the flames just roll along twenty feet high over that western desert at the rate of thirty or forty miles an hour, consuming man and beast. When the hunters see it coming, what do they do? They know they cannot run as fast as the fire can run. Not the fleetest horse can escape from that fire. They just take a match and light the grass around them, and let the flames sweep on, and then they get into the burnt district and stand safe. They hear the flames roar as they come along, they see death coming towards them; but they do not fear, they do not tremble, because the fire has swept over the place where they are, and there is no danger. There is nothing for the fire to burn.

There is one mountain peak that the wrath of God has swept over—mount Calvary; and the fire spent its fury upon the Son of God. Take your stand there by the cross, and you will be safe for time and eternity. Escape for your life! Flee to yon mountain, and you will be saved this very minute. Oh, may God bring you to Calvary under the shadow of the cross to-night! Then let death and the grave come. We will shout, "Glory to God in the highest." We will laugh at death, and glory in the grave, knowing that we are safe, sheltered by the precious blood of the Lamb. There is no condemnation to him that is in Christ Jesus.

### "Now" and "To-Morrow"

"Now" is one of the words of the Bible the devil is afraid of. He says, "Do not be in a hurry; there is plenty of time; do not be saved now." He knows the influence of that word "now." "To-morrow" is the devil's word. The Lord's word is "now." He says, "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Scarlet and crimson are two fast colors; you cannot get the color out without destroying the garment. God says, "Though your sins be as scarlet and crimson, I will make them as wool and snow. I will do it." That is the way God reasons. He puts the pardon before the sinner the first thing. That is a queer way of reasoning, but God's thoughts are not our

(Continued on page 8)

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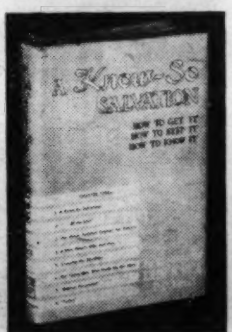
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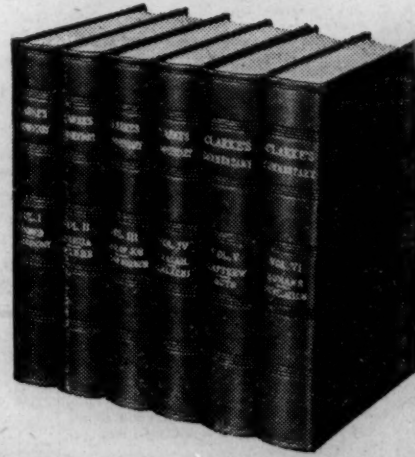
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## What Is The Gospel?

(Continued from page 7)

thoughts; and so, my friends, if you want to be saved, the Lord says He will pardon you.

### The Governor in the Condemned Cell

A few years ago, when Pennsylvania had a Christian governor, there was a young man who was arrested for murder. He was brought before the court, tried, found guilty, and sentenced to death. His friends thought there would be no trouble in getting a reprieve or pardon. Because the governor was a Christian man, they thought he would not sign the death-warrant. But he signed it.

They called on the governor, and begged of him to pardon the young man, but he said,

"No, the law must take its course; the man must die."

I think the mother of the young man called on the governor and pleaded with him, but he stood firm, and said,

"No, the man must die."

A few days before the man was to be executed, the governor took the train to the county where the man was imprisoned. He went to the sheriff of the county, and said to him,

"I wish you to take me to that man's cell, and leave me alone with him a little while, and do not tell him who I am till I am gone."

The governor went to the prison, talked to the young man about his soul, and told him that although he was condemned by man to be executed, God would have mercy

upon him and save him if he would accept pardon from God. He preached Christ, and told him how Christ came to seek and to save sinners; and having explained as he best knew how the plan of salvation, he got down and prayed, and after praying he shook hands with him and bade him farewell.

Some time after, the sheriff passed by the condemned man's cell, and he called him to the door of the cell, and said,

"Who was that man that talked and prayed with me so kindly?"

The sheriff said, "That was Governor Pollock."

The man turned deathly pale, and he threw up both his hands, and said,

"Was that Governor Pollock? Was that kind-hearted man the governor? Oh, Sheriff, why did you not tell me? If I had known that was the governor, I would have fallen at his feet and asked for a pardon; I would have pleaded for pardon and for my life. Oh, sir, the governor has been here, and I did not know it."

Sinner, I have good news to tell you. There is one greater than the governor here tonight, and He wants to pardon everyone. He does not want you to go away condemned. He wants to bring you from under condemnation, to pardon every soul. Will you have the pardon, or will you despise the gift of God? Will you despise the mercy of God? Oh, this night, while God is beseeching you to be reconciled, let me join with your praying mother, with your praying father, with your godly minister, with your Sabbath-school teacher, and all your praying friends; let me join my voice with theirs to plead with you to-night to be reconciled! Make up your mind now, while I am speaking, that you will not cross your threshold until you are reconciled, and there will be joy in heaven to-night over your decision. Oh, may God bring hundreds to a decision to-night!

### Reconciliation

An Englishman told me some time ago a story which illustrates the truth of reconciliation. God is reconciled. You must accept what He has done.

The story is this: There was an Englishman who had an only son; and only sons are often petted, humored, and ruined. This boy became very headstrong, and very often he and his father had trouble. One day they had a quarrel, and the father was very angry, and so was the son; and the father said he wished the boy would leave home and never come back. The boy said he would go, and would not come into his father's house again till he sent for him. The father said he would never send for him.

Well, away went the boy. But even though a father gives up a boy, a mother does not. You mothers will understand that, but the fathers may not. You know there is no love on earth so strong as a mother's love. A great many things may separate a man and his wife; a great many things may separate a father from a son; but there is nothing in the wide world that can ever separate a true mother from her child. To be sure, there are some mothers that have drunk so much liquor that they have drunk up all their affection. But I am talking about a true mother; and she would not cast off her boy.

This mother began to write to and plead with her son to write to his father first, and his father would forgive him; but the boy said,

"I will never go home till Father asks me."

She pleaded with the father, but the father said,

"No, I will never ask him."

At last the mother was brought down to her sick bed, broken-hearted. When she was given up by the physicians to die, the husband, anxious to gratify her last wish, wanted to know if there was anything he could do for her before she died. The mother gave him a look; he well knew what it meant. Then she said,

"Yes, there is one thing you can do, you can send for my boy. That is the only wish on earth you can gratify. If you do not pity him

Word. Children come with minds and hearts unprejudiced, and they are quick to receive either good or evil. Their hearts have not been a bypath for countless feet. When you sow God's Word among the children you are sowing good seed on good ground, and the harvest will be great.

During the days of His flesh, when He gathered the little ones to Him, they responded to His invitation quickly. See the contrast between the proud Pharisees, the arrogant scribes, and the trusting children.

If we test any congregation we shall discover the vast majority of those who are trusting Christ came in the tender years. Not many are converted after they come out of the 'teen ages, and the person who comes after the age of forty or fifty is a rare variety indeed. Then let us with renewed vigor and intensified zeal get the everlasting Word of God to our impressionable children.

and love him when I am dead and gone, who will?"

"Well," said the father, "I will send word to him that you want to see him."

"No," she said, "you know he will not come for me. If ever I see him you must send for him."

At last the father wrote a dispatch in his own name, asking the boy to come home. As soon as he got the invitation from his father, he started off to see his dying mother.

When he opened the door to go in, he found his mother dying and his father by the bedside. The father heard the door open and saw the boy, but instead of going to meet him he went to another part of the room, and refused to speak to him. His mother seized his hand—how she had longed to press it! She kissed him, and then said,

"Now, my son, just speak to your father. You speak first, and it will all be over."

But the boy said, "No, Mother, I will not speak to him until he speaks to me."

She took her husband's hand in one hand and the boy's in the other, and spent her dying moments and strength in trying to bring about a reconciliation. Just as she was expiring, she could not speak, so she put the hand of the wayward boy into the hand of the father, and passed away. The boy looked at his mother, the father at his wife; and at last the father's heart broke, and he opened his arms and took that boy to his bosom, and by that body they were reconciled.

Sinner, that is only a faint type, a poor illustration, because God is not angry with you. I bring you to Calvary's cross. I ask you to look at the wounds in the hands and feet of Jesus, and the wound in His side. Gaze upon His five wounds! And I ask you, Will you not be reconciled? When Jesus left heaven, He came down to the manger that He might get hold of the vilest sinner and put the hand of the wayward prodigal into that of the Father; and He died that you and I might be reconciled. If you take my advice, you will not go out of this hall to-night until you are reconciled.

Oh, this Gospel of reconciliation! Come home to-night! Your Father wants you to come. Say as the prodigal did of old, "I will arise and go to my father," and there will be joy in heaven!

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## Feed My Lambs

(Continued from page 4)

Christ would have us do this work also because of the

### Unlimited Possibilities of These Lives

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(Continued on page 9)

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## Dr. Bob Jones Says:

Some good Christian people believe that as we go toward the end of this age, there will be a great manifestation of what is usually called the gifts of the Spirit, such as speaking with tongues and healing. All pre-millennial Bible scholars I know believe that toward the end of this age when the devil is cast out of the air into the earth, there will be many demon manifestations that will be miraculous in appearance and millions of people will be deceived. It is true that the devil has at times counterfeited in almost miraculous ways the work of God. It behooves all Christians everywhere to be on the alert so they may not be deceived by what seems to be a miracle from God, when it is only a counterfeit of the devil.

Bob Jones University, of which I am the founder and my son is the president, I believe has been called into existence by Almighty God to train for this day sane, practical, middle-of-the-road, fervent, orthodox Christian leaders who will go out into the various walks of life knowing what is false and what is true.

In recent months, as I have gone around the world one time and been in the Orient twice, as well as in many other parts of the world, I have observed a strange attitude of appeasement and a very peculiar softness on the part of Christian people. The need of our day is cool-headed, warm hearted, red blooded, fervent Christian leadership. We are trying to develop that type leadership in Bob Jones University.

Some of the finest students that attend the institution, students who are training for the right kind of Christian leader-

ship, are not able to pay all their way through school. That is the reason we are raising a Student Loan Endowment Fund. We do not wish to shut out from the opportunity that Bob Jones University offers the right kind of young people because they do not have enough money to pay all of their expenses.

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Now, won't you Christian people use some of the money God has given you by making a contribution to the Student Loan Endowment and Missionary Fund? We will appreciate it very much and we will use that money in line with the middle-of-the-road, Gospel approach of Bob Jones University. Please let us hear from you and please pray for us. Thank you and God bless you.

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## Feed My Lambs

(Continued from page 8)

the meeting; they are seen reading their Gospels, and heard memorizing verses. Who can calculate what the result might be in many a home?

"Out of the mouths of babes and sucklings hast thou ordained strength" (Psalm 8:2).

By experience we know that people will listen to a child. Their testimony is without prejudice and it carries weight. I could produce evidence from my own church to prove the power of the child's testimony.

Christ commanded this type of work because of

### The Possibilities of a Distant Day

Lambs become sheep by and by. When through the agency of the Scripture, boys and girls are won for Christ, there is not only a soul but a life saved. Many an older person is won and the soul is saved, but the life is lost. Not so with children. Cleanse the spring and you cleanse the output of the spring. The stream is purified. The outflow is enriched.

Get Bobbie Moffat, the mite, and finally you have Robert Moffat, the missionary. Get Mary Slesor, the mill girl, and you have

## "Storehouse" Idea

(Continued from page 2)

a bit the storehouse idea in tithing under the ceremonial law.

Look again at Malachi 3:6-12. You will see it is particularly for Jews. Verse 6 says, "Therefore ye sons of Jacob are not consumed." Verse 12 says, "... for ye shall be a delightful land," that is, the land of Palestine, under God's blessing, a land flowing with milk and honey. It would have been so again had the Jews followed the Lord's instruction. It will be so again in the millennial age.

The storehouse mentioned in verse 10 is the temple at Jerusalem. It is not right to take the

ceremonial part of this command and use it as if God said, "Bring ye all the tithe into the churches." He said nothing of the kind, meant nothing of the kind.

The place of sacrifice and storage had a definite ceremonial meaning for Jews only.

Why should Jews, in the Old Testament dispensation, bring their tithes, sacrifices, and offerings to the temple at Jerusalem? Because Jerusalem was the center of the ceremonial law. There all the sacrifices were to be made. There the priests did their ceremonies in the temple. There the Levites worked and received their

support. The reason for bringing the tithes and offerings to Jerusalem, to the temple storehouse, was because God was talking about the ceremonial law and giving a command to Jews about it, and that ceremonial law centered in the temple at Jerusalem and in the priests and Levites who were there supported.

(Continued on page 10)

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## A Little Pilgrim

(Continued from page 1)

He looked bewildered—all the people smiled:  
"I didn't know; and who is Jesus, child?"  
"Why, don't you know He once for sinners died.  
For little children, and for men beside,  
To make us good, and wash us from our sin;  
Is this His railway I am traveling in?"

"Don't think it is! I want your fare, you know."

"I told you Jesus paid it long ago;  
My mother told me just before she died,  
That Jesus paid when He was crucified;  
That at the cross His railway did begin,  
Which took poor sinners from a world of sin;  
My mother said His home was grand and fair  
I want to go and see my mother there—  
I want to go to heaven, where Jesus lives,  
Won't you go too? My mother said He gives  
A loving welcome—shall we not be late?  
I want to go before He shuts the gate;  
And He bids little children come to Him."

The poor conductor's eyes felt rather dim,  
He knew not why—he fumbled at his coat,  
And felt a substance rising in his throat.  
The people listened to the little child,  
Some were in tears—the roughest even smiled,  
And some one whispered as they looked amazed:  
"Out of the mouth of babes the Lord is praised."

"I am a pilgrim," said the little thing;  
"I'm going home. My mother used to sing  
To me of Jesus and His Father's love;  
Told me to meet her in His home above.  
And so today when aunt went out to tea,  
And looking out I could not father see,  
I got my bundle—this my little kit,  
(I am so hungry—I'd like to have a bit!)  
And got my hat, and then I left my home,  
A little pilgrim up to heaven to roam;  
And then your nice car stopped, and I  
could see  
You looked so kind—I saw you beckon  
me,  
I thought you must belong to Jesus'  
train.  
And are you going home to heaven  
again?"

The poor conductor only shook his head;  
Tears in his eyes—the power of speech had fled.  
Had conscience by her prattle roused his fears,  
And struck upon the fountain of his tears;  
And made his thoughts in sad confusion whirl?

At last he said, "I had a little girl,  
I loved her much; she was my little pet,  
And with great fondness I remember yet  
How much she loved me. But one day she died."

"She's gone to heaven," the little girl replied;  
"She's gone to Jesus—Jesus paid her fare.  
O dear conductor, won't you meet her there?"

The poor conductor now broke fairly down:  
He could have borne the harshest look or frown,  
But no one laughed; and many sitting by  
Beheld the scene with sympathetic eye.

He kissed the child, for she his heart had won.  
"I am so sleepy," said the little one,  
"If you will let me, I'll lie here and wait  
Until your street car comes to Jesus' gate;  
Be sure you wake me up, and pull my frock,  
And at the gate give just one little knock,  
And you'll see Jesus there!"

The strong man wept...

I could but think as from the car I stept,  
How oft a little one has found the road,  
The narrow pathway to that blest abode:  
Through faith in Christ had read its title clear,  
While learned men remain in doubt and fear.  
A little child! the Lord oft uses such  
The stoutest heart to break, or bend, or touch;  
Then by His Spirit bids the conflict cease,  
And once forever enter into peace.

And now to all the happy news we bear:  
That Jesus paid our fare.

AUTHOR UNKNOWN



won a missionary heroine for Africa. Get the truth home to Charlie Spurgeon, the lad, and you have won the greatest preacher since the Apostle Paul.

Get the soul of the boy and you have the service of the man. God alone can tabulate the results of a distant day. Eternity will tell that it was more than worth while.

So I trust that God may speak clearly to the heart of every child worker. May you go back to your different groups and classes and different problems with vigor renewed and zeal restored. May we all put so much consecrated effort into this task of getting the gospel to the little ones that at the end of life's day, we also may be able to testify: "I have given them thy word." Heed once more the admonition, "Feed my lambs."

*Oh, who will go to find them?  
Who for the Savior's sake,  
Will search, with tireless patience,  
Through briar and through  
brake?  
Unheeding thirst and hunger,  
Who still from day to day,  
Will search as for a treasure,  
The lambs that go astray?*

"Who shall  
prepare himself to  
the battle?"

I Corinthians 14:8

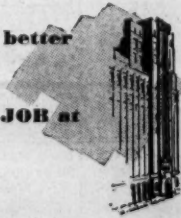


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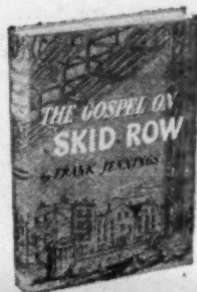
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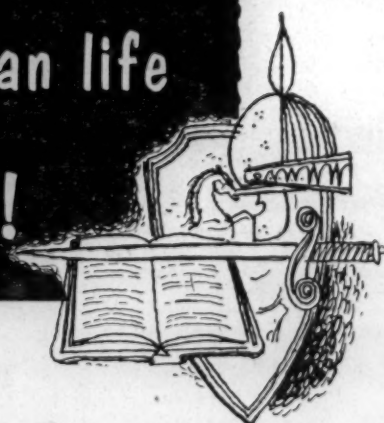
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## "Storehouse" Idea

(Continued from page 9)

### I. Ceremonial Law Started With the Principle That There Could Be But One Place of Sacrifice for Jews

The book of Leviticus gives the principal ceremonial rules of Judaism under Mosaic law. In Leviticus 17:1-9 the command was clearly given that every sacrifice—ox, lamb, or goat—must be brought to the door of the tabernacle of the congregation and

turned over to the priests for offering. Any man who should sacrifice an animal outside the camp must be cut off from among his people.

The Mosaic law was given during the wilderness wanderings. A little later a permanent tabernacle was to be raised up after the pattern given Moses in the mount, and the same rules applied.

But these rules all looked forward to the eventual establishment of the temple at Jerusalem. Finally Solomon built the temple at Jerusalem. Then all the sacrifices were brought to the temple at Jerusalem to be slain by priests and Levites and offered on altars. Tithes of grain and fruits were also brought, some of them burned as an offering before the Lord and some given to priests and Levites. God had long before selected

the site for the temple at Jerusalem. He had instructed Abraham to go three days' journey to Mount Moriah and there in a place which the Lord would designate, Abraham was to offer Isaac on an altar (Gen. 22:2-14). Mount Moriah is named in verse 2. That passage ends with this statement, "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen." For this place in Mount Moriah was really "the mount of the Lord," later called Mount Zion, the approximate site of the temple and of the crucifixion of Christ!

Second Chronicles 3:1 tells us: "Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite."

God had had this place in mind for a long time. There He sent Abraham to offer his son, and revealed to Abraham that He, God, would provide a Lamb for the sacrifice. God had commanded David, "Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite" (II Sam. 24:18). Then God had Solomon build the temple there. It was this temple to which Jews were commanded to bring the sacrifices. To that temple the Saviour would come and be rejected. Nearby, in that same general area, He would be crucified. So naturally all the sacrifices were to be brought to Jerusalem, pointing toward the time when Jesus would come and would die there, God's Sacrifice to pay for the sins of the world.

Does God want New Testament churches to be patterned after the temple at Jerusalem? He certainly does not! It is a mistake to call the church auditorium "the

sanctuary." There is no "holy place" where God dwells now, no house made with hands as a home for God. Our churches are simply meeting places. God's temple on earth now is in the bodies of Christian people.

Once Jesus looked sadly on Jerusalem, wept over it and said, "Behold, your house is left unto you desolate" (Matt. 23:38). God had left that earthly temple. Soon that temple would be destroyed.

God allowed that temple to be destroyed because now there was an end of the sacrifices, an end of the Jewish priesthood, an end of the types and shadows, and end to the ceremonial law. In John 4:21-23 Jesus gave this wonderful truth to the woman of Sychar in Samaria:

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

The Samaritan woman had said, "... ye say, that in Jerusalem is the place where men ought to worship." But Jesus answered in effect, "No, not in Jerusalem, but in the heart. God is done with calling people to worship at just one place. Now God wants people to worship Him in spirit and in truth, that is, in the heart." The temple of God on earth today is the body of a Christian, and God dwells, through His Spirit, in every Christian's heart and body. When a Christian has money or other possessions which he gives to God, he already has it in God's storehouse when he has it in his own separate purse, or tithing bank account, or other receptacle which he has set apart for God's money. Now he must spend it for the Lord as God leads. God has no more ceremonial storehouse on the earth. Not the church treasury, not the denominational headquarters, but the body and heart of the Christian are the dwelling-place of God now. The storehouse was a part of ceremonial law.

18:8). Then God continued that every oblation, meat-offering, sin-offering, trespass-offering which was offered, should be reserved for the priests.

Like instructions are given in Leviticus 10:14, 15:

"And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace-offerings of the children of Israel. The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever; as the Lord hath commanded."

The blood of such offerings was to be brought within the holy place and sprinkled before the veil. The fat was to be burned with fire. These offerings typified the coming Saviour, the sacrifice for our sins. Now does anybody believe that men ought to bring lambs, bullocks, turtle doves, pigeons, and goats and kill them in the church house and sprinkle the blood before the pulpit and burn the fat and selected parts of the animals, and turn the rest over to the preachers and other Christian workers? No, that is ceremonial law, out of date. Our Catholic friends are wrong who suppose that they must offer the mass as a sacrifice. They claim that the bread is turned into the body of Christ, that the wine becomes the blood of Christ, and that in this mass, Jesus Christ is made a new sacrifice for sins. But that is wrong. After Jesus died, "there remaineth no more sacrifice for sins." Christians are not subject to that command to bring animal sacrifices. It was never given for New Testament Christians at all. The storehouse idea belongs to the ceremonial law. No such command is given about the churches. The temple storehouse in Jerusalem, the one place on earth where God's Shekinah glory dwelt, the one place where He had a priesthood to carry on sacrifices picturing the coming of the Saviour—that storehouse is no longer used.

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### II. The Tithes and Offerings, As Brought to the Temple Storehouse, Included Animal Sacrifices and Other Ceremonial Sacrifices

Some people say that the temple was the storehouse for God's tithes and offerings in the Old Testament; that the local church treasury is the storehouse for God's tithes and offerings in the New Testament. Other people say that the tithe is required to be brought to the church treasury, but that freewill offerings may be given to God's cause without bringing them to the church treasury.

First, it is certainly wrong to make a distinction in the place where the tithes and the offerings ought to be brought. Jews took both tithes and offerings to the temple. And in Malachi 3:8 God complained that the Jews had robbed Him "in tithes and offerings."

But it is likewise a mistake to say that God now requires people to bring tithes and offerings to the church, as they once brought the tithes and offerings to the temple at Jerusalem. For these tithes and offerings as brought to the temple at Jerusalem, part of the ceremonial law, were widely used as sacrifices. In Num. 18:24 the Scripture says: "But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." The tithes were used as an heave-offering.

In the same chapter the Levites were commanded to give a tenth of the part they had left—after burning part of the tithes on the altar, and bring this tithe to the priests. "And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever" (Num.

### III. The Tithes and Offerings Brought to Jerusalem Supported the Ceremonial Priesthood Which Was for Jews Only and Which Is Now Discarded

Let us remind you again that God said, "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance..." And again God says, "But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit..." And other offerings, as well as tithes from the Levites, went to support the priests.

Let us remember that these priests and Levites were not preachers. Their work was purely ceremonial. God raised up other men called prophets to preach the Gospel and call men to repentance. Before there were kings in Israel, God raised up judges to judge the people. The priests and Levites were simply kept busy about the ceremonial laws, the animal sacrifices, the meat-offerings, meal-offerings, trespass-offerings, sin-offerings, and thank-offerings. The lamps were kept burning on the golden candlestick. The bread was placed fresh on the table of shewbread once each week. The blood was poured out at the foot of the big brazen altar, or sprinkled before the veil, or put on the horns of the altar, as God had required about various offerings. All these ceremonies simply looked forward to the coming of the Lord Jesus, and were object lessons that teach us spiritual lessons. But they are all passed away.

If we read the discussion of this subject in Hebrews 7, it will help us to understand that this ceremonial use of the tithes is forever gone. There we are reminded that Abraham gave tithes of all to Melchizedek. This Melchizedek was made a type of Christ, and Christ is "a priest for ever after the order of Melchisedec." In that chapter we are plainly told that under the old dispensation Jews

(Continued on page 11)



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## "Storehouse" Idea

(Continued from page 10)

gave tithes to Levites, but now we give tithes, as Abraham did, to Christ, a greater priest than any priest of Israel. Hebrews 7:18, 19 tells us:

"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

The old commandment to bring tithes to Jerusalem, to support priests and Levites, is disannulled. The old covenant was weak and unprofitable. This law made nothing perfect. But, thank God, we have a better hope in Jesus, our High Priest.

Then there is a wonderful bit of praise for the Lord Jesus in Hebrews 7:25-28:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Thank God, now we have a perfect High Priest, holy, harmless, undefiled, separate from sinners. Our High Priest does not need to offer up sacrifice for His own sins and for the people's. He one time offered Himself and paid for our sins forever. Now He ever lives to make intercession for us. So He is able to save us to the uttermost! Now our tithes belong to Jesus Christ, not to Levites and priests at Jerusalem!

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away with. The storehouse at Jerusalem is needed no more. God's temple on earth is the body of a born-again Christian. And God's priest is Jesus Christ. So every believer is directly accountable to God. The New Testament does not provide any ceremonial storehouse where the Christian must bring his tithe, because there is no ceremonial order of priests to support by these tithes.

## IV. Bringing the Tithe to the Jerusalem Storehouse Involved Feasting on the Tithes Together There as a Jewish Ceremony

Jerusalem was the center of a great many ceremonies. The tithes were, under Mosaic law, included in these ceremonies. For example, in Deuteronomy 14:22, 23, we are told that Jews were required to bring their tithes to Jerusalem and that there the family would eat of the tithe:

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always."

Does anybody believe that Christian people now ought to have such a ceremony, ought to bring one-tenth of the seed of their harvest, "the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks," and eat them in the church house? No, the church does not take the place of the temple at Jerusalem. Those ceremonies, pointing toward the coming Saviour, have already been fulfilled. Thank God, the Saviour has come. We need no more animal sacrifices, no burnt-offerings, no meat-offerings. We need no more priests and Levites. The Jewish feast days, the Jewish temple, the Jewish priesthood, circumcision—these are all discarded. God does not mean for Christians to observe them. We can bring our tithes to God. Surely God does not want a Christian to give less than a Jew. We have gone into that thoroughly elsewhere. But to call the church treasury God's storehouse for the tithes, or for tithes and offerings does violence to the Scripture, and wrongly puts people in bondage to the ordinances which have been nailed to the cross.

The church at Galatia got involved in the idea of keeping the ceremonial law. They lost their blessedness, and Paul wrote the epistle to the Galatians to correct them in their doctrine. In Galatians, chapter 4, the Scripture tells us that the Jews "were in bondage under the elements of the world," but now that Christ has come to "redeem them that were under the law, that we might receive the adoption of sons." Then Paul appeals to these people, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

Then Paul taught that the systems of law and grace could not exist together. He reminds them that Abraham had two sons, Isaac and Ishmael. Ishmael, born of a bondwoman, represented Jews under the law and represented Mount Sinai. Isaac represented the freeborn son, present-day Christians. Then Paul says in Galatians 4:30, 31:

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

Christians ought not to follow the pattern of bondage of the ceremonial law. That is the tragic mistake of Roman Catholicism. We do not need the Jewish priests, the Jewish sacrifices, the Jewish storehouse, the Jewish ceremonies. We have Christ Himself, and our tithes are due to Him, our great High Priest. We ourselves are the temple of the living God. Let us not again be entangled in the yoke of bondage!

## God is Calling for More Missionaries

(Continued from page 1)

union revival campaigns winning multiplied thousands. But God has made most clear to me that I must spend most of my time in spreading revival world-wide through THE SWORD OF THE LORD and other Christian literature.

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Continued on page 12

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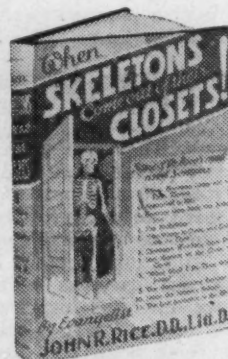
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## God is Calling for More Missionaries

(Continued from page 11)

should have royal welcome, and what good you could do.

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(Signed) B. F. Oana

Yes, you know what I had to do when I read that letter: I had to order his subscription continued for one year from the Ministers and Missionary Subscription Fund. I could not bear to tell him that we would send THE SWORD no more.

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Think of sending the Gospel to a whole family for the small sum of 3c a week! (Less than 30c a week, for a year, you can send THE SWORD OF THE LORD to ten homes.) And for less than \$3 a week, \$150 a year, you can send THE SWORD OF THE LORD a whole year to a hundred families! What a blessing that would be!

### Take a Back Seat, American Christians; Jehovah's Witnesses and Communists Mean Business. Do You?

The lukewarm and indifferent attitude of American Christians on the question of Gospel literature is shameful and heartbreaking. You read a fervent appeal asking you to help me to get the Gospel all over the world by sending subscriptions to THE SWORD OF THE LORD, and some of you do not give it a second thought. I wish you could know what is going on in the world and how false cults, communists, and atheists are working day and night to spread their literature, which oftentimes is spiritual poison.

In every railroad, in many principal hotels, "Christian Scientists" have their literature which denies the fact of sin, denies the blood atonement, denies the deity of Christ, and every essential of the Christian faith. They believe in literature. Yet I have trouble getting Bible-believing Christians, born-again Christians to care about sending the Gospel in print!

THE SWORD OF THE LORD has a friend, Dr. Charles H. Harrison, minister and educator in New York City, a learned man, with a Doctorate of Philosophy. He made three trips to one big manufacturing plant in Brooklyn. He was taken through the plant. He talked with leaders of the whole Jehovah's Witnesses world-wide organization. He found that they have two magazines which, between them, have a circulation of nearly a million and a half weekly copies in twenty-two different languages! THE SWORD OF THE LORD ought to have that many subscriptions, but Jehovah's Witnesses are more interested in getting out their literature than Bible-believing Christians are in getting out their literature!

Dr. Harrison said further, "I notice that they have a working force in that one place alone of more than four hundred people who work at one thing or another, perhaps seventy hours a week or more; and all this is for board, room, a care of a physician (also dentist and barber) and \$12.00 a month."

Yes, Jehovah's Witnesses can get out their literature around the world. You see, they really mean business. They are willing to work ten or twelve hours daily, live on only \$12.00 a month plus room and board, to get out their literature! Most of the orthodox, evangelical Christian people in America do not care as much about getting out the Gospel as Jehovah's Witnesses care about getting out their doctrines! Yes, it is true they are wrong on doctrine. But I wonder, when God looks in their hearts and sees the sincere zeal, if He does not count many Christians poorer Christians than some Jehovah's Witnesses! After all, God sees the heart. He wants orthodoxy, but how He does want a fervent, burning heart. You and I know that this false cult does not teach the new birth, does not get people to trust in the blood of Jesus Christ. It offers people another chance after death, and thinks nobody will permanently suffer in Hell. Oh, if only Christians were as much concerned as those in false cults, as atheists,

as communists! I would not have to beg you then to send THE SWORD OF THE LORD around the world, to spread this missionary message everywhere that people read the English language!

### The Terrible Trend

The trend of the present indicates that the old line denominations in America are turning more and more to modernism and to barrenness. On the other hand, false cults, like Jehovah's Witnesses, are spreading rapidly. Before we know it, America will be almost a heathen country, peopled principally by Catholics, communists, socialists, and various false cults, with only a minority of Bible-believing, born-again Christians—that is unless God's people really get on fire to spread the Gospel, defend the faith, stop modernism, and save ignorant Christians from being misled by false cults.

Christian reader, I beg you in Jesus' name, help us to spread the Gospel, to bring revival, to defend the faith, to save people from false cults and from the ruin of sin! Help us to stir preachers to have revivals, to get Christians to start family altars, to be filled with the Spirit, to win souls! Help in this great missionary work by sending subscriptions to THE SWORD OF THE LORD!

### We Are Accountable for Our Communities

We here in Wheaton feel a great burden to send THE SWORD OF THE LORD to every Christian home in this town and to many homes of unconverted people whom we know. Will you do the same in your community? Send THE SWORD first of all to your own loved ones, to your own neighbors, to people for whom you are accountable to God.

Then, if you feel impressed, send gifts to our Ministers and Missionary Subscription Fund and we will send the Gospel to thousands of native preachers, missionaries, shut-ins, pastors of little churches who can hardly afford to subscribe, and others.

This is a holy crusade. We have a right to ask you to help. You

are bought by the blood of Christ. You are as much accountable for the spread of the Gospel, the stirring of revival fires, the safeguarding of young Christians from false doctrine, the defense of the Christian faith, as anybody else is. I beg you do your part. Most of you who read this can send at least ten subscriptions. Will you do that? If you like, use the subscription coupon in this issue. But if you cannot send ten subscriptions, send two, or three, or five—whatever you can and ought to send.

God knows the heart. He knows what each one can do. "Little is much if God is in it." If every one will do what God tells him or her to do, we will have a wonderful triumph when your subscriptions come pouring in, thousands of them. Here are the pages that can heal the hurts in a million hearts! Here are the messages that can transform lives, can make black hearts white, can make sinners into saints, can make children of darkness into the children of God! Here is the message that will inspire preachers and stir them to great Gospel preaching.

This afternoon my telephone rang. A woman in Aurora, Illinois, was calling long distance. She had seen in THE SWORD OF THE LORD how a fifteen-year-old Catholic girl had called for me and when I was away then called my brothers until she found one who could tell her how to be saved. She said, "That encouraged me to call too. I hope you can tell me the way." Oh, how glad I am that every kind of people in the world read THE SWORD OF THE LORD and they know that here are words of life! In Jesus' name, help us to get the message to 50,000 homes additional in May and June!

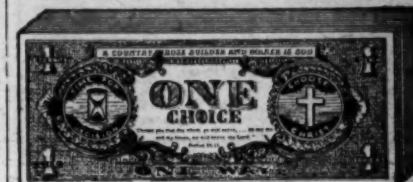
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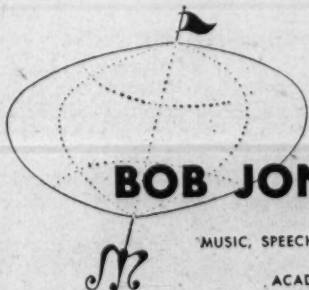


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